

Arkansas Methodist.

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VOL. XVII.

LITTLE ROCK, MARCH 2, 1898.

NO. 9.

THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES
OF THE M. E. CHURCH, SOUTH,
IN ARKANSAS.

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News and Notes.

A Liberal Congress of Religions will be one of the features of the Trans - Mississippi International Exposition at Omaha next summer.

The Commissioners in Lunacy, (Great Britain), report that between the ages of twenty and twenty-four, the chances of insanity in single men, as against those of married men, are fifty-five to ten.

If hangings should be private in order that the public may be protected from the hardening and demoralizing effects of such a spectacle, on what ground can we defend the tragic details of the horrid scene spread before all the people in the public prints?

The mardi gras show, of last week, was a business enterprise of Little Rock; an effort to raise the wind in a dull season. The hotels, saloons and railroads were the chief beneficiaries. As an artistic show, it was a cheap and shabby performance. A good many people came a long distance to see it, who will not pay even half fare on the railroads to see another like it. They will comfort themselves for having come to this as the little girl did who went to see the ocean. She looked at it awhile and said, "Papa, I'm glad I came. It's the first time I ever saw enough of anything." The most creditable thing that can be said of it is, that there was little boisterous conduct. The riff-raff turned out in private masquerade. They did not make

themselves troublesome, nor did they succeed in being interesting.

With fair allowance to the business enterprise of great dailies in trying to create the greatest possible sensation over the sinking of the "Maine," it must still be admitted that a war with Spain is not improbable. Although nothing official has appeared in regard to the finding of the investigation committee, yet, reports for the past week have been of uniform tenor, that the sinking of the ship was from the explosion of a sunken mine or a torpedo, and that Spain must be held accountable for the affair. Preparations are being made for war in case the committee find that our great loss was due to Spanish treachery, and the government of Spain should refuse reasonable indemnity.

Letter From Gilderoy.

Some one has suggested that a great revival of religion at the next general conference would be the best thing for the whole church. A revival is always in order among Methodist preachers and people. It is the normal state and condition of the church, or it ought to be. The church of God was meant to be one continuous revival of religion. I suppose no one would object to a gracious revival in Baltimore while the general conference is in session. It would help to put the members in tune for the work they have before them.

It must be remembered, however, that the general conference is convened to attend to the business of the church, and the work they do is religious work. The end of it all is the glory of God and the salvation of souls. This body meets to provide ways and means to advance the cause of God among men. The church will not live and grow and prosper without organization and without rules and regulations. In the nature of things, the nature of men, there must be order, system and plans. This is true in every department of life and in every great movement among men. A great revival of religion will not amount to much unless it is followed by organization.

Mr. Wesley was a great revivalist and he was a consummate organizer. He took care of his converts. This was the beginning of Methodism. Some who have written about a revival of religion in Baltimore in May next, speak of it as if that was all that was need-

ed. Such persons are sadly mistaken. Much, yea most, of the work to be done by this body requires close, patient thought, and the laying of wise plans, plans that concern the future. Many purely business matters will have to be considered and they will have to be thought of just as other business affairs are thought of. The matter of missions, church extension, education and our publishing interests. These are a part of God's work, God's business, and he has committed it to us, and we ought to be more careful about it than we are about our own secular affairs. It is religious, real pious and God-honoring to attend to it. If the general conference lays wise and far-reaching plans in reference to these several interests, it will be just the kind of a revival of religion the church most needs at that time and place. When the set time comes to hold a conference the most religious thing to do is to hold the conference.

The sentiment is pretty widely spread among a large class of our people that nothing is religious and spiritual except praying, singing, shouting, preaching and telling or hearing experiences. Such persons would sacrifice all the business matters of the church for a year, the support of the ministry, missions, church extensions and everything else, to attend a love-feast or a holiness meeting. It may as well be understood first as last, that love and holiness that are not honest are worth less than nothing. Nothing is holier, or a better expression of perfect love, than attending strictly to the business of God's church. Religion is sense as well as sentiment. A large part of

religion is business and not altogether emotion.

Some well-meaning people want to spend all the time in having a great hallelujah time and leave all the business affairs of the church to take care of themselves, or to go to utter neglect. Such persons and such churches never amount to anything worth naming.

The call for a revival at Baltimore is being taken up and repeated, loud and long, by some whose only idea of religion and spirituality is a shout and a song, or some other expression of emotion.

Religion is emotional, but it is not all emotion. An emotion that does not lead to righteous living is not religious at all. Some people have wonderful emotions, they are excited, elated and enthused to the shouting point, but they have no religion. As soon as the emotion cools down they go right along living in sin just as they did before. If an emotion influences the will to choose the right and to do it at all hazards it is then a religious emotion, and not religious at all without this. Some people spend all their days seeking high wrought emotional states without once thinking of the importance of right living every day. Religion with them is a sentiment, an emotion and not a principle. They mistake sentimentality for spirituality. If they can boil up and bubble over at intervals, they think it matters little how they live between times. The devil is deceiving all such and leading them down to hell. The daily life one lives is worth infinitely more than the spasmodic emotions one has. Love's best expression is found in perfect obedience. "If ye love me keep my commandments."

GILDEROY.

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WHAT WILL THE VOTERS SAY?

REV. SIDNEY H. BARCOCK.

No. 4.

The saloon is a drunkard factory. While the primary purpose of the saloon is to make money, the work of the saloon is to make drunkards. The saloon-keeper is, therefore, the man who consents to make drunkards as the result of his purpose to make money. Making money is, in itself, legitimate and necessary; but the making of drunkards, though lawful, is an infamous and devilish work. Hear the words of John Wesley, uttered over a century ago: "All who sell liquors in the common way, to any who will buy, are poisoners in general. They murder his Majesty's subjects by wholesale; neither does their eye pity nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God is in their gardens and their groves—blood, blood is there! the foundation, the floors, the walls, the roof is stained with blood."

We have become so accustomed to drunkenness and the saloon which makes men drunk, that the appalling evil of the one and the monstrous license system which perpetuates the other cease to affect us as they should.

Drunkenness destroys a man's capacity to labor. However skilled he may be in any department of useful labor, as soon as he is drunk he is unfitted for that work.

Thomas Jefferson said: "Were I to commence my administration again, with the knowledge, from experience, I have acquired, the first question I would ask with regard to every candidate for office would be: 'Is he addicted to the use of ardent spirits?'"

This truth is finding such general acceptance that drunkards are being excluded from remunerative and trustworthy positions. Even saloon-keepers themselves seek sober young men as clerks. Alcohol has a strong affinity for the brain. No sooner is the subtle poison taken, in sufficient quantity, into the system, than it rushes to the citadel of the mind and destroys the equilibrium of the mental faculties. Drunkenness is temporary insanity. Habitual drunkenness often leads to permanent insanity. No mental texture, however fine and strong, can remain unimpaired when subjected to either constant or periodical intoxication. It is no light thing to become a party to the wrecking of mind.

Drink also deranges and corrupts the emotional nature. The love of self, of mother, of wife, of children is transmuted, for the time being, into hatred; and all that is base and mean and violent in human passion is aroused. The man

is debauched, imbruted, dehumanized. The saloon, in making drunkards, becomes the destroyer of the manhood, not only of the hardy sons of toil, but of many of the brightest and brainiest men of the nation.

Who can think of the effects of strong drink upon the individual without a shudder of horror?

In 1785 Dr. Benjamin Rush wrote a series of scientific papers on "The Effects of Ardent Spirits in the Human Body and Mind."

The following description of the drunkard is as true as it is humorous and awful: "In folly it causes him to resemble a calf; in stupidity, an ass; in warring, a mad bull; in quarreling and fighting, a dog; in cruelty, a tiger; in feter, a skunk; in filthiness, a hog; and in obscenity, a he-goat." No one can say that this picture is overdrawn. The men who stagger upon our streets, and sleep in gutters, and swelter in jails, and whoop upon the highway are evidences of its truth. The blasphemy, the obscenity, the blackened eye, the distended stomach, the blooming nose, the reeling body, the slimy serpents unseen coiling themselves about their deranged victim, all tell that the devil of drink has mastered the man and converted him into a demon. It is estimated that there are 500,000 men in the United States, who, in one way and another, are engaged in this work of human destruction. Yellow fever, small pox, cholera, war and pestilence are not to be dreaded in comparison with this horde of vampires sucking the life blood of the nation. In 1890 (I have no late statistics) there were estimated to be, in this country, 3,750,000 hard drinkers, of whom 45,000 passed, that year, into a drunkard's grave, whose lives were shortened on the average 7.3 years on account of strong drink. When we remember that this host of drunkards represents husbands, fathers, sons, and in many cases, wives, mothers and sisters, and that each one has a record of sin and voices a prophecy of woe to himself and others; and that while each one stands forth before the American people as the crowning glory of the saloon, he and his fellows stand there to tell of manhood wrecked, industry paralyzed, homes despoiled, hearts broken, lives blighted, and of generation after generation coming after them with the death doom upon them unless this saloon iniquity is destroyed, who can feel indifferent to the issue?

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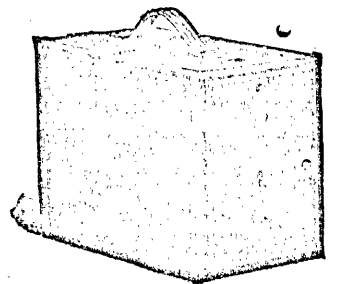
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Notes from "Cathay."

REV. J. W. CLINE, A. M.

The following lines, attributed to Rudyard Kipling, are in a sense very true:

It is not for the Christian's health to
hustle the Aryan brown,
For the Christian riles and the Aryan
smiles and he weareth the Christian
down;
And the end of the fight is a tombstone
white, and the name of the late de-
ceased,
And the epitaph drear: "A fool lies
here who tried to hustle the East."

The sentiment is expressive of Chinese character, as well as that of other Eastern countries. Things certainly do not move like they do in the West. And foreigners, after a time, fall into more or less of the same disposition, judging from the deliberate way in which many of those who have been here a good while get about. The climate and all one's surroundings tend to bring this about. "Ma, ma," "slower" is the word from the Cooley to the official. They always have time to stop at a tea shop and drink tea. They always have time to smoke their pipe, which they do not do like foreigners by using a large pipe and a large quantity of tobacco, but have long pipes, sometimes so long that the older men use them for canes; and a very small pinch of the smoking weed is put into a long small tube at a time and lighted and smoked at two draws at most, then the tube is pulled out and blown clean and the operation is renewed. How long it can last I do not know, for I have never had the patience to watch the operation through. They sometimes remind me of the Irishman who was climbing a rope and let go to spit on his hands. I believe this thing has a great deal to do with the early breaking down of many nervously constituted missionaries, as well as hardships of climate, and I believe more "wear down" than ever wear out from hard work. The break down or "tombstone white" come before the work of acclimation is accomplished. It is indeed a strain on a new comer, and I think every new missionary ought to have at least the first year free from responsibility, except that of study. So many times, in the last three months, I have felt like I imagine an old, raw-boned mustang, that I once tried to plow, must have felt, and the picture invariably comes to my mind. She would not walk, and I could not follow her in a run, so I had to hold her with a tight rein all the time, and occasionally she would stop and jump up and down in one place for some seconds. It took that to work off the excess of impatience. But "the race is not to the swift, nor the battle to the strong," and this has no stronger proof than the Chinese people—they have been here a long time, and there are plenty of them yet. I remember an illustration of the large number of Chinese I heard a Chinaman make in a speech recently. He said that if you were to stand the people of the world together in a row the line would

reach to the moon, and every fourth person in it would be a member of the Celestial kingdom. Alas! I have said it. I have frequently said I would not speak of what I have heard every returned missionary from China say that I have met the great and oppressive number of people. But I have written it almost unconsciously, and it is so surely true to one from America, and especially the more rural sections of the South that it shall stand.

But I took up the pen to write some of my impressions of the fact that China does move, nevertheless. Residence in China, at the present time, ought not to breed pessimism regarding the future, although an invertebrate kind of optimism of those who never see anything definite, nor do anything definite, is not what we need. There are difficulties here, the gravest I have ever confronted, and this great empire is not going to give up its hoary superstitions and faiths without a tremendous struggle, and the end is not yet. There is enough individuality—a great deal of it, indeed, ignorance of others—to make these people believe in themselves. And so our great hope is that when this solid body turns for Christ it will do much towards the answering of the prayer, "Thy kingdom come."

I will mention several cases, coming under my own observation, that show how Christianity can get hold on these people, and work the peaceable fruits of righteousness as well as with those at home. They helped to answer questions that had long been in my own mind as to whether the heathen entered into rich experiences as we see at home. Of course many do not. Many reach such a life only after long years of help. But religion works much the same the world over. I know a dyer, in a small town, not many miles in the interior, where we have work, and where we spent several weeks, who became a Christian about two years ago. He smoked opium before he was converted and got along very badly. He was surely converted, for now he is a changed man. He is a steward of our church there, and a more faithful one I do not know. I remember well seeing him going around, one beautiful Monday morning, to see all the members in person, to collect quarterage. He has every one to pay, and if the amount is not enough he insists that the member increase his assessment. He seemed very happy. When the missionary remarked that it was a beautiful day for him to lose from his work, he quickly replied that he did not mind it in the least. He loved to do it, for the Lord did so much for him. He is

an example to the flock, in that he pays very liberally himself. The pastor has several times told me that he thought the brother paid more than he is able. But he does it gladly, and says the Lord blesses him for it. He is always on hand to take his part in the service. He can't sing, as we count singing, but he tries. It did me a great deal of good to know him. It does not mean employment to him to be a Christian as it does to many others; therefore, this can be no inducement, for he makes his own living in his own way.

He loves missionaries. He got up in the Epworth League one night and said foreigners could love a great deal more than the natives, when the native preacher rose and told him it was only on account of the love of God.

Case number two is a young man, who is a teacher in the college and president of the Y. M. C. A. in the college. He was educated under Dr. Parker at Soochow. He does not speak English, but is well up in the college branches by means of his own language. He has had a thorough course in mathematics and science, and Dr. Parker told me he was a man of remarkable ability. He was my personal teacher for several weeks, and I have the very highest regard for him. He has entered into the spirit of Christianity, and has a great love and zeal for the Master. He exercises a fine influence among the students. He has a good face, which speaks real sincerity. He strongly urges the Christian students to active lives in propagating the gospel. I am very hopeful of him. And yet, for all his advantages, he is a real Chinaman. He believes thoroughly in his people, and in their customs that he does not consider contrary to Christianity. I am exceedingly anxious to learn enough of the language to work together with him. His modesty and devotion fit him for great usefulness.

Case number three is Mr. Ding, of Foo Chow. Last year he was sent to America to attend the World's Confederation of Christian Workers, which met at Northfield, Mass., under the direction of Messrs. Mott and Moody. He speaks English quite well. He was greatly impressed with America and the religious enthusiasm of the students he met. After his return he made a tour of the Christian colleges in China, to give a report of his trip. Since there are as many dialects in China as provinces, and since people in some of the provinces can no more understand the people of some of the others, than they could understand English, this young man had to speak in English to our students and have an En-

glish speaking Chinese to translate it into the Shanghai dialect. It was, to me, a striking scene, a prophecy of the breaking asunder of the bonds so long holding the people aloof from what is foreign. He made a strong plea to the young men to give themselves and their service to our Master. His plea was, that it was impossible to ever evangelize China by foreigners alone, but Chinese young men, hearing the gospel, must bear it to others. I am sure his going will prove a help to the Christian student body here in China. And the student force in our mission schools are becoming a force here, as at home. We already have more than twenty-five organizations of the Young Men's Christian Association in the colleges and schools, and their work must tell. The morning light is breaking.

These three cases, while I might mention a number of others, have helped me to see more clearly what an awakening and enlightening force the gospel is to this great people. It still has the leavening power.

I was much impressed recently by the testimony of several missionaries of ripe experience, to the effect that the Christian Chinese have a remarkable faith in prayer. They expect what they ask for, and when they see their prayers answered they are glad to confess it. They have not been able, in the first days of their faith, to rule out God's providence over his people. They look upon blessings more as a direct gift of God.

This is a period of jubilees. Last year the Southern Baptist had theirs, this year is ours. Last year ended the fifty years' service of Dr. Muirhead, of the London mission, who has given this half century to preaching Christ in Shanghai.

I was glad to hear J. Hudson Taylor, the great leader of the China Inland Mission, recently speak. He spoke of how little the missionaries, fifty years ago, really hoped that by this time there would be resident Protestant missionary workers in each of the eighteen provinces of China proper. Not only that, but that there should be 80,000 Protestant communicants scattered over the middle kingdom. In the city of Shanghai alone there are over 1,500 native Christians, seventeen church organizations, and fourteen Sunday-schools. "Not many mighty are called." As in Christ's time the common people hear the gospel. The great thought is coming now to be with us, that a baptism of power may come upon those who have heard, and that they may be witnesses for him. Just at this time in Shanghai steps are being taken for concerted action towards bringing this about. The moments are snatched from other work to make these notes with the earnest prayer that they may remind some workers at home of the privilege and duty of uniting with us before our Heavenly Father. Missionary Boards, or any kind of human agency cannot bring this about. "Not by might nor power, but by my spirit." Let special prayer be made by the church at home that time of refreshing may visit us.

Shanghai, China, Jan. 18, 1898.

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The Conditions of Salvation.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God?" Micah vi, 8. "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah i, 17. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and keep himself unspotted from the world." James i, 27. The above quotations of Scriptures are from both the Old and New Scriptures. The first thought, put in the form of a question, amounts to an affirmative and tells us the sum total of the requisitions of salvation, and unless we measure up to these requirements we have no salvation, whether we profess the first, second, or how many soever blessings, and it is both preposterous and unscriptural to measure any man's piety or acceptableness with God independently of the above Scriptural requirement. Reader, do you measure up to the above Scriptural standard of salvation? God help you to do so.

J. F. ARMSTRONG.

Surprising Things.

MR. EDITOR: While I am an old man, have passed through life thus far with my eyes open, have witnessed a great many surprising things, I am yet meeting with things that astonish me beyond all measure. The following o'er true tale is one of these:

Mr. A. had been reared in the midst of a refined and educated people, by pious and devoted parents, who bestowed upon him a good education. At 20 years old he professed religion and took the vows of the church upon him. One year later he led to the altar one of the most lovely girls in that community, who was likewise a member of the church and a very devout Christian.

In due time a bright and lovely boy was the light and joy of that home. Sixteen years more and that boy was the idol of the people

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

and the joy of the parental household.

Up to this time the accursed saloon had never made its appearance in that community. But this year wicked and adroit men so manipulated the election that a majority vote was returned "for license," and Mr. A. voted in the affirmative.

Two years later that boy was killed in a drunken row at the nearby saloon, for which Mr. A. had voted. That devoted wife and mother, who had used all of her influence in the opposite direction, was laid in her grave from a broken heart soon after the death of her first born.

The surprise: Mr. A., still a member of the church, with such an object lesson before him, with two other boys nearly grown, deliberately and boastfully voted "for license."

Mr. A. will likely see, and I hope read, this article in the METHODIST.

W. H. BROWNING.

Programme.

Pine Bluff District Preachers' meeting, to be held at Altheimer March 16 and 17.

Opening sermon Tuesday night, 7:30, by J. W. White.

Wednesday morning, 8:30, opening exercise.

9:00. Our Educational Interest, D. D. Warlick.

9:30. Church Extension, A. O. Evans.

10:00. Our Missionary Interest, T. O. Owen.

10:30. The Duties of Pastors and Members, J. R. Cason.

11:00. Preaching.

Adjournment.

EVENING SESSION.

2:30. Is the Machinery of Methodism Complete or Cumbersome? J. M. D. Sturgis.

3:00. The Distinctive Idea of Methodism, O. H. Keadle.

3:30. What is Meant by Pastoral Instruction of Children? E. Garrett.

4:00. How Best to Promote Family Religion, W. C. Adams.

4:30. How to be an Efficient Pastor, J. J. Bond.

Adjournment.

THURSDAY, SECOND DAY.

8:30. How to be an Efficient Preacher, J. R. Jones.

9:00. The Grounds of all Religious Obligation, L. M. Daley.

9:30. The Standard of Obligation on Christian Giving or Paying, J. W. White.

10:30. How to Succeed and How to Fail in Raising the Collections, E. A. Townsend.

10:30. Is It Practical to Organize Our Sunday-schools Into Missionary Societies? If Not, Why Not? If So, How So? J. F. Carr.

11:00. Preaching.

SECOND DAY, EVENING.

2:30. Is the Presiding Elder and His Preachers a Sufficient Evangelistic Force to do the Evangelistic Work of a District? J. W. Harrell.

3:00. Miscellaneous Questions and Answers.

General discussions will follow every question or subject.

A. TURRENTINE.

How to Tell if We Have Kidney, Bladder or Uric Acid Troubles.

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Warning Order.

Pulaski Chancery Court.
Ida Lankford, plaintiff, vs. E. N. Lankford, defendant.
The defendant, E. N. Lankford, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, Ida Lankford.
J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D. C.
February 9, 1908.
Jno. D. Shackelford, solicitor for plaintiff.

Warning Order.

In Pulaski Chancery Court.
I. H. Hollingsworth, plaintiff,
vs.
Elizabeth F. Hollingsworth, defendant.
The defendant, Elizabeth F. Hollingsworth, is warned to appear in this court within thirty days, and answer the complaint of the plaintiff, I. H. Hollingsworth.
J. H. PASCHAL, Clerk.
By JAS. PASCHAL, D. C.
February 28, 1908.
Marshall & Coffman, solicitors for plaintiff.

We have personal knowledge of Mr. Hammond's great interest in children and his tact in teaching them. He has been an admirable preacher for the little folks. His little work on the conversion of children is a good book for pastors, parents and Sunday-school teachers to read.

Literary Table.

February 22 at Mount Vernon

BY HENRY JUSTIN SMITH.

One day in the year at Mount Vernon stood out from the rest with golden significance. It came just in the softening season of winter, when the corpulent Potomac seemed inclined to shake off its scale of ice, and the great trees along the bank appeared apprehensive of the touch of spring; when the broad lawn gave up its moisture to a searching sun, and a haze hung over the meadows. It was, we have said, a significant day. The mans' on seemed stirring with a new life. In the servant's quarters an unwonted cheeriness lighted every dusky face. The negroes' easily stirred excitement over a special occasion was evidently roused, and the monotony of their lives was pleasantly broken. It was Feb. 22, the birthday of the master of this household; and Mount Vernon was alive to the occasion.

Back in Virginia, rugged old State, the Washington family recognized few anniversaries. The Fredericksburg household was a model of homelike comfort, and the family as affectionately united as ever one was, but for gaiety, as far as can be learned, the place was not especially remarkable. The life there in the earlier years, when George was achieving his "teens" was shadowed by the father's death, and the sons, when they grew to discretion, turned to more serious things than holidays. They were martially inclined, every one of them, studying war with all their might. They were athletes, too, and hunters; so that a few hours of extra time was seized upon as opportunity for dashing through the tangled woods around Fredericksburg, in wild chase after the wary fox. It is to be feared, therefore, that birthdays were neglected, George's among the rest. Even his mother, careful and tender though she was, probably gave the twenty-second of February no turn such as the modern birthday anniversary takes. She undoubtedly took the chance to place her hands on his sturdy shoulders, and with her eyes on his fearless blue ones, to reinforce the teachings to which he owed so much strength of mind—but that was all. Later, while living his rough-and-tumble life as a surveyor, and while creeping up the military scale through his extraordinary valor and probity in the French and Indian war, the twenty-second of February meant less to him than ever. Not until the stress of these activities had worn away, and he had brought his bride to dwell on the far-rolling acres of the Mount Vernon estate, stretching for miles along the huge tide of the Potomac, did that particular date begin to have significance.

In the placid life of the plantation, the master's birthday was a sensational event. Not that it could have jarred a whit the routine of the day. The order of everything was too well established for that, and too vigilantly looked

to by the severe yet kindly master himself, who managed his estate according to the code of the camp, as well as according to his own well-calculated notions of order and fitness. And yet any one happening on the grounds on that day would have seen that something gave the season a turn of individuality. Perhaps Lydia, the table attendant, had a bright ribbon wound in her black hair, as she hurried from the "cookhouse" to the main dwelling with master's and mistress's breakfast smoking in her hands. Perhaps the stable boy, holding the master's riding-horse at the block before the pillared porch, had shined his boots to a noticeably bright polish; or the horse himself had a gay-colored plume in his forelock. Then when the stately general, with his high, keen look, descended the steps and put foot in the stirrup, perhaps he handed the boy a coin as he mounted; and the group of dusky spectators gave a little cheer as he cantered off between the trees. These things might have been seen by a visitor, tokens of some celebration or other. But not until dinner time would he have learned what it all meant, and been able to congratulate the general.

For the latter was off giving instructions for this or that piece of work on the farm, reprimanding sharply when carelessness appeared, and praising in his terse, but significant way, when a thing was well done. Precisely at 10 o'clock, though, he would return, and with the day's duties disposed of be ready for a hearty dinner and a good time after it. Then it was that he would appear the simple, courtly gentleman, inviting conversation from the guests, laughing quietly but zestfully at their witticisms and congratulations on his having passed another year of life. These dinner parties in honor of his birthday were sometimes gay affairs, when Mrs. Washington's silver plate was brought out and choicest viands served. But more often they were simple gatherings of near friends, when the dignified general would call the children in, and with his arms about them, thank them for the little trinkets they had given him, and banter himself on his growing age. In the evening, not infrequently, the spacious parlors would be given over to young folks invited from the country round, the light shining on their bright faces as they danced about in their blithe games. The general would look in at the fun the while, rather stealthily, for his commanding presence was awesome to these little people, and the game was likely to end abruptly when the participants saw his eyes, grown stern in battle, fixed upon them, and his great form shadowing the doorway.

The revolution came, and birthday parties at Mount Vernon were forgotten for many a year. With a nation on his hands, and another storming away at him in front, Washington's thoughts could run into none of the little channels where anniversaries and celebrations find their place. Eight years of fierce stress in war, and then, after a period at Mount Vernon so

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short that the old life could hardly come back again, he was called to the post which none but he could possibly fill, the presidency of the infant nation. Birthdays were forgotten here, too. When executive duties relaxed, there were "levees" to be given, and a thousand other social duties which crowded as they can only upon the chief figure of a nation. Washington seems hardly to have thought of his birthday once. In his diary, on February 22, 1791, the only entry is, "rode in the park." But now the celebration of that day has been taken out of the Washington family's hands, and was being made much of all through the states. In the principal cities, and many lesser ones, the 22d of February never passed without a glittering ball when the name of Washington was on all lips, and dress and decorations gave sign in whose honor these occasions were. Both the president and Mrs. Washington used to attend them frequently, and bore themselves in a manner according with their essentially modest natures and yet with an appropriate dignity. It is certain, however, that the charm of these elaborate affairs for them was little compared with that of the simple parties which they were accustomed to arrange at home.

There was to be one more of these, and that a festivity of double interest. Having forcibly convinced England that the colonies could fight their own battles, and win them, too, and having sat in the chief executive's place during eight years of disheartening but at last successful attempts to establish a satisfactory form of government, Washington was free to drop back into his beloved agricultural life, and to spend peacefully his last years. He showed signs of age now, though his stalwart figure was as erect as ever, and his eye as keen and stern. He missed the old friends of the country round, for the war had scattered the community, and the hunting parties and social gatherings of the '60s were no longer possible. But at Mount Vernon itself the old days seemed brought back again by the presence of the Curtis children, grown by this time to young manhood and womanhood. And now, in 1799, the marriage of sweet Nelly was to take place on her grandfather's birthday, such a celebration as no previous 22d of

February had seen. Ah, but Mount Vernon was gay when that day came round. The broad parlor glowed with light as never before, and the bright costumes of the ladies, relieved here and there by the dull buff and blue of some war veteran's uniform, made the scene such as artists love to paint. Washington himself wore the suit which had served him in most of the revolutionary campaigns, the faded coat and knickerbockers, and the light sword at his side. Nelly wished him to wear his grand "full dress" uniform, with its broadcloth and bold braid; but he preferred the old one, and she told him, lovingly, that she did, too. The ceremony was performed—never a more charming bride—the guests pressed forward with congratulations, and last the general set his lips to her fair forehead, with a benediction. Then she entered the carriage with her husband, and was whirled away, the happiest girl in the thirteen states.

Before another February the great general and statesman had been taken away. But though Mount Vernon stands silent now, and no faintest echo of merry making sounds through its chambers, the festival strains take a wider range. Mount Vernon has resigned the recognition of its master's birthday to the nation which calls him "father." Let the recipient see that the charge is suitably kept.—The Standard.

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The Sunday School.

PREPARED BY REV. J. A. ANDERSON.

MARCH 6, 1898.

Jesus and the Sabbath.

MATTHEW XII:1-13.

Golden Text: "The Son of man is Lord even of the Sabbath day." (Verse 8.)

Topical Outline: I. The accusation of the Pharisees. (Verses 1, 2.) II. The answer of Jesus. (Verses 3-8.) III. A confirmatory miracle. (Verses 9-13.)

Time: A. D. 28.

Places: Near Capernaum, and in the synagogue of that city.

READINGS FOR THE WEEK.

Jesus and the Sabbath, Matt. xii:1-13.

Mark's Version, Mark ii:23, iii:5.

Luke's Version, Luke vi:1-11.

Healing Multitudes, Matt. xii:14-21.

Malignity of Pharisees, xii:22-30.

Sin Against Holy Ghost, xii:31-37.

A Sign Refused, xii:38-45.

Reference Word, "Sabbath."

Lesson hymn, No. 255.

One of the leading causes of disturbance between Christ and the Pharisees was in the fact that he would not keep their rules, particularly their rules about fasting and about purifying and about the Sabbath day. Rabbinism had hedged these observances about, as it had hedged all others, with an endless number of regulations, paying no heed to the deeper design of any of them; and, to the Pharisees, no man was pious who did not pronounce their "shibboleth." This was exactly what Christ always declined to do. The whole genius of his gospel was, and is, against it. Against this system our Lord could do no otherwise than protest; to its destruction he was pledged by the very nature of his kingdom. When once he broke with the Pharisees, as a class, he set himself to destroy their leadership over the people. They were blind guides leading their blinded adherents, and all going toward the pit.

We have, in the present lesson, two illustrations of this conflict arising about the Sabbath. In the first, the Master and the disciples, were going through the corn fields on the Sabbath, and the disciples being hungry, plucked off some heads of wheat as they went and rubbed out the grains with their hands and ate them. When the Pharisees saw it, it sent a shiver of horror down their hypocritical backs! How could a man, claiming to be a religious teacher, be so sacrilegious? They challenged him at once. They had their rule, and the essence of piety was to keep that rule. The Master meekly defended his disciples by a reference to the conduct of David—surely they would respect him—who ate the shewbread in the sanctuary when he was in a starving condition, and ate it contrary to law, too. He further defended

them by calling their attention to the fact that the priests in the temple continually violated the letter of the law in the work they performed, slaying animals and offering sacrifices. This was simply his way of telling them that there is something deeper than the mere letter of a statute; that there are great underlying principles, if they only knew it, that were more, in the sight of God, than all the rules that their rabbis ever formulated; that if they had understood the meaning of their own law, they would have known that these principles, as mercy and justice and truth, are the very things the law aimed to get at.

The other illustration came up over the healing, in the synagogue, on the Sabbath day, of a man who had a withered hand. This, in the view of the Pharisees, was a labor that ought to have been attended to on some other day. Christ showed them their folly by pointing out their inconsistency in that they themselves, as an act of mercy, would not scruple to pull a sheep out of a pit, should they happen to find one that had fallen in, on the Sabbath day.

It must be understood, however, that Christ does not teach that we are authorized to be careless in the observance of any of God's commands. We must observe them strictly, and no soul will be held guiltless that violates them. But in order that we may the more truly observe them, we are taught that what God wants is that we should come to know the deepest meaning of these commands, and a mere literalist will never do this. If we breathe in the real spirit of God's law, have it written in our hearts, that is the surest possible guaranty that we shall keep the law.

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MARCH 6, 1898.

Directed to Personal Work.

ACTS VIII:26-40.

No man can be a successful preacher who does not preach in private as well as from the pulpit. This remark applies, with especial force, to the ministry of the present day. In the earlier days proclamation of the gospel and public profession of faith in Christ were attended with danger and loss, so that the sincerity of the preacher could hardly have been doubted. Now, the church is great and rich, and her ministry honored, and well supported. By private labors, therefore, they must give proof that they seek the souls of men. Their ministry will, else, appear perfunctory and professional.

In seeking to win souls by personal appeal one needs the guidance of the Holy Spirit. It will not do to talk religion to everybody, everywhere. There may be too much of that, and too much profession. We knew a man who seemed always bubbling over with religious fervor. He would throw up his hat on the street and shout "Hurrah for Jesus Christ!" Some of our Leaguers will think he was crazy. But it was not that. He was a good business man and well educated. But he had been incorrectly taught. The duty of always professing Christ before the world had been given undue weight, and the man was injured in his own experience and in his public influence. There is always a lightness about the religion of some noisy people which reminds us of the "Sounding brass and the tinkling cymbal."

Earnest religion is thoughtful, prayerful, devout, cautious and consistent.

If we would win souls we should seek, not only a message from God, but pray him to guide us to those who will accept the message.

There is an economy in the work of grace which is far-reaching. The number of souls converted in a given time or at a given place will not enable us to determine ultimate results.

Phillip left a great revival at Samaria and went away to preach to one man. And he was led of God's Spirit to do it. But for the more rapid spread of the gospel this was best.

The treasurer of the queen of Ethiopia was a greater force in the onward movement of Christ's kingdom than a score of Samaritans. The conversion of Saul of Tarsus was more than the conversion of hundreds of others. It was an epoch in the history of the apostolic church.

But let this be noted; Phillip followed no plan of his own. There was no respect of persons with him, but the spirit of God guided him. We need that guidance always.

It is an excellent plan to study those about you in order to determine how to win them to Christ, and having chosen a number of persons pray for them daily, and pray that you may be guided in your conduct toward them. With this precaution make your approach to them, resolved to be faithful to duty, leaving results to God.

Our personal effort to win souls is the measure of our real devotion to Christ and his cause.

Every true christian is a preacher, by word and deed pointing sinners to Christ.

As a rule, those we love most are those over whom God has given us most power for good or evil.

WORK AT AMITY.

DEAR METHODIST: We have recently organized a good League at Amity, on the Cincinnati circuit with a membership of thirty-six. The following are the officers: Pres., J. B. Pierson; 1st. V. P., Miss Clara Gregory; 2nd. V. P., Eli Clause; 3rd V. P., Edward Cox; Sec. and Treas., Jno. W. Miller. This is, indeed, a promising League, as it is composed of a very intelligent and spiritual body of young people. Also have organized a very promising Junior League at Wedington. Mrs. Katie Chick, Supt., Mrs. Ophelia Harris, V. P.

WM. T. THOMPSON.
Cincinnati, Ark.

We have been considerably annoyed by the failure of the publishers to supply us with the Stewards Account Book. We have the promise that our orders will be filled very soon. We have sold a large number of them.

GODBEY & THORNBURGH.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

Harvest for Agents in HARP OF LIFE.

DR. LOFTON'S GREATEST AND BEST BOOK

In calling attention to this book we offer you the best seller on the American market today. It is absolutely new and fresh from beginning to end. Although complete copies have been from the press only a few weeks, we have already run through the first edition and are on the second. Agents are taking hold of it in all parts of the South. Here is what they say:

F J Robinson, 128 orders in 8 days.
F R Bennett, 55 orders in 5 days.
C A Barkley, 26 orders in 2 days.
G M Grisham, 50 orders in 5 days.
C C Perry, 46 orders in 6 days.
Homer Manuel reports \$271.20 profits in 54 days.

HARP OF LIFE

Contains 463 pages: printed on beautiful paper, and is illustrated with the author's original and characteristic pictures: is bound in handsome silk cloth and the finest morocco.

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GODBEY & THORNBURGH,
Little Rock, Ark.

"A QUESTION IN BAPTIST HISTORY."

By William H. Whitsett, D. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

Many of our readers have become interested in the question raised among the Baptist by Dr. Whitsett. Send us \$1 for the book.

Since we advertised that we had a few Fountain pens for sale we have had so many calls for them that we concluded to make a special and very liberal proposition on them. We will send a first class guaranteed Fountain pen postpaid, free to any travelling preacher who will send us two new subscribers with three dollars to pay for them. The pen is the famous "Laughlin." The name being a sufficient endorsement to those who know the pen. We cannot sell this pen for less than \$1.50.

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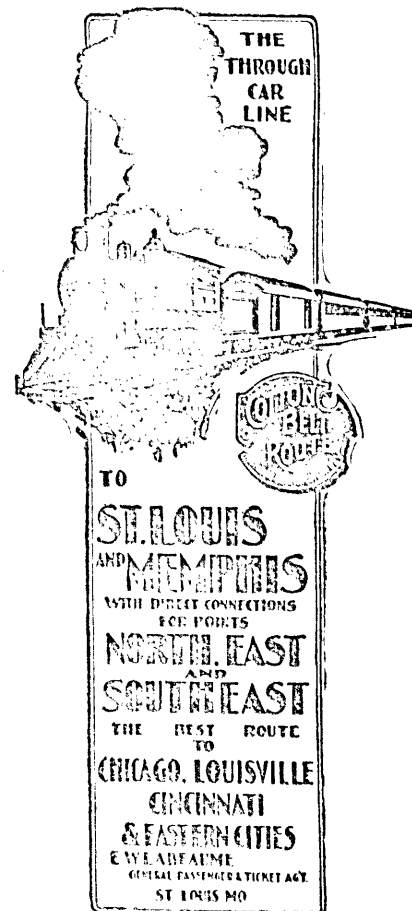
North and East.

The favorite line, the Louisville & Nashville Railroad, has increased its already very superior facilities for reaching all points North and East.

The time via Memphis has been materially shortened, the run to Louisville now being made in less than eleven hours. Train leaves Memphis daily at 8.45 p. m. with Sleepers and Coaches through, arriving Louisville 7.35 a. m., Cincinnati 11.11 a. m.

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ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, MARCH 2, 1898.

Put our church papers in the homes of our people. It will do weekly pastoral service in every Methodist home where it enters. It will be an assistant steward in all the church finances. It will strengthen every Sunday-school, every Epworth League and Missionary Society where the members read it.

The Student Volunteer Convention.

The third international convention of the Student's Volunteer movement for foreign missions, convened in Cleveland, Ohio, Wednesday, February 23, and closed Sunday night, February 27.

The object of this movement is to make an appeal to each student generation as it passes through college, hence, it times its conventions with the college curriculum, meeting quadrennially. The first convention was at Cleveland, in 1890; the second at Detroit, 1894.

The movement has developed rapidly in interest. The meeting at Detroit was attended by missionaries from all parts of the world, the representatives of fifty missionary boards, and 1,100 students from 294 colleges.

We had a reporter at the convention last week, who will give our readers an account of the great meeting.

Frances Elizabeth Willard.

Frances E. Willard died of influenza in the city of New York, on the 18th ult.

The news of her death sent a wave of sorrow across the continent. For many years Frances Willard has been before the American public, and indeed, before the Christian world, as a great leader of a noble cause. In her death Christian people feel that they have lost a defender of the purity of the home, and of honor and dignity of manhood.

Miss Willard was born at Churchville, N. Y., September 28, 1839. When she was seven years of age her parents settled in Wisconsin. Here she grew up amid the scenes and experiences of rural frontier life.

Richly endowed by nature, and free from the conventionalities which prevail in the older settlements, Frances reveled in her communion with nature, and found God's open books in the forest and field. She had little training in the

schools before she came of age. These causes contributed to that self-reliance and independence of thought which characterized her maturer years.

A year's training in the Institute for Young Women, established by the Congregational Church at Milwaukee, and three years in the college for young women at Evanston, Ill., completed her education in the schools. After a tour in Europe, she was chosen president of the Evanston College for Ladies in 1871.

When the Woman's Crusade began in 1874, Miss Willard entered enthusiastically into the movement and was soon recognized as its leading spirit. She had all the qualities of a leader, a wise organizer, an able writer, and an eloquent speaker. She was easily first with the pen, on the platform or in the president's chair. The Crusade became the Woman's Christian Temperance Union under her forming hand, and she was elected its president in 1879, an office, which, at her death, she had held for nineteen consecutive years.

Miss Willard had qualities of mind and heart which made her good and great. She devoted her life to a work of philanthropy which will place her name high among the moral reformers and benefactors of our nation.

At Searcy.

I went over to Searcy on last Saturday, Mrs. Godbey accompanying me. Bro. Smith met us at the depot and gave us lodging at the Sulphur Springs Hotel, kept by Mr. Elgin. A number of Methodist friends are boarding here, and our entertainment was every way pleasant. Mr. Elgin also keeps the hotel at Armstrong's Spring in the summer.

Bro. Godden took us to Galloway College at 2 o'clock in the afternoon, and we had the pleasure of making a short talk to the girls in the chapel.

There is but one sentiment in regard to Galloway College under its present management, and that is, that it is in safe and efficient hands, and doing excellent work, paying cash, and making no debt from the butcher and grocer to the girls in the kitchen. The school has a hundred boarders and about two hundred scholars.

Our Church at Searcy numbers 400 or more. Our house is too small. The great need is a larger building. The morning congregations fill all the space where a chair can be placed. It is an inspiring congregation to preach to. The college girls do not generally at-

tend at night, but the house is filled.

Brother Smith is entering upon his work with excellent prospects. He has the confidence of the people and will do a good work.

I went out with Brother Williams to see the West Searcy church. It is to be completed in thirty days, and will be a tasteful and commodious building. Bro. Williams has taken hold of his circuit with energy, and the people are greatly pleased with his service.

"Perhaps the names of a few Methodist stewards appeared in the printed lists of committees for the awfultorium ball. Names are sometimes used in such connection without authority, and judgment should be suspended until better proof is had of one's guilt."

We quote the above from the Messenger, the organ of First Church, Memphis. It is true that, not only in Memphis, but in Arkansas, the names of church members are used sometimes without authority in connection with such things. The name of our Business Manager was published as a member of the reception committee of the Mardi Gras celebration without his knowledge or consent. In fact he took no stock in the affair. We have seen the names of Methodists in connection with card parties, balls, etc., when we doubted if they were present or encouraged such gatherings. Yes, it will be well enough to suspend judgment in such cases until the truth is known.

Hon. Frank Hill.

[From The Arkansas Democrat.]

The Democrat to-day announces Judge Frank Hill, of Washington county, a candidate for commissioner of mines, manufactures and agriculture, subject to the action of the Democratic primaries. We are pleased to make the announcement, because of the eminent fitness and superior qualifications of the candidate. Judge Hill possesses a special fitness for this important office that very few persons enjoy. He is a man of fine education and general culture, and at the same time a practical man of affairs and a successful farmer. As county judge of Washington county for the last six years he has wrought a wonderful revolution in the affairs of the county. The finances of the county have been admirably managed, while public improvements of the most substantial kind have been the order of the day. There is no more public-spirited and progressive man in the state—not one who is better able to develop the bureau and make it useful to the people. He has not only wrought a great improvement in the roads and public buildings of Washington county, but has effected a decided reduction in the tax rate. He has also been prominent in the good roads

movement of the state, and, in fact, every other movement looking to public improvements and the betterment of the condition of the people. He is pre-eminently qualified for commissioner of agriculture, and if elected the people may expect splendid results from his administration.

Helena District League Conference.

Some of the speakers who have accepted places on the programme of the Epworth League conference, March 1-3, are Dr. W. F. Hamner, Memphis; Dr. James Thomas, Little Rock; Rev. W. B. Ricks, Newport; Dr. J. C. Brown, Helena; Dr. John H. Dye, of Helena District, and Judge E. D. Robertson, of our own city. Dr. Z. T. Bennett, Rev. F. Barrett and others will also be present. Such a rare treat is seldom enjoyed by any people, especially the smaller towns. Wynne must do herself proud now. — Cross County (Wynne) Democrat.

Take Notice.

Pastors and Leaguers of Newport District: I hereby call you to meet in Black Rock, Ark. April 26-29, to discuss the work of the Epworth League, and to organize a District League Conference. This is very important. The League is a part of our church. Every pastor and every church needs the helpful influence of active, consecrated young Christians. We hope, therefore, that every pastor in the district will be present at this conference, and that every League, Junior and Senior, will send three delegates, and that every church where there is no League will send one representative selected by the pastor. Come praying, and come to do all you can to make the conference a success. Let each pastor send the names of those who will come from his charge to Bro. W. M. Wilson by April 16th and entertainment will be provided for them. Brethren, do not neglect this!

Yours in the work.

J. I. MAYNARD, P. E.

DEAR BROS. GODBEY & THORNBURG: I desire to say through your paper that I have been a member of the Methodist Church since 1830. In 1853 I was wonderfully convicted that I did not have holiness of heart. I was a mourner eighteen hours, and the fire of the baptism came with the power of the Holy Ghost and I knew that Christ was in me, and he has been my constant companion ever since. The blessed Master says: "Without me you can do nothing." With Jesus enthroned in my heart I can say Hallelujah! Hallelujah! forever and forever.

Mrs. H. C. Rison.

Feb. 28, 1898.

Sister Rison is greatly beloved by those who know her. May her long and useful life be lengthened yet longer to bless the world. G. T.

Notice.

The Searcy District Conference will be held at Bald Knob, April 27th to May 2nd 1898. Rev. F. E. Taylor will preach the opening sermon on Wednesday April 27, at 11 o'clock a. m. I will publish a program at a later date. All connected with the ARKANSAS METHODIST are cordially invited.
S. L. COCHRAN, P. E.
Feb. 27.

The Newport District Conference will be held at Knobel May 26-29. The opening sermon will be preached by Rev. J. M. Talkington Wednesday night, May 25. Following are the committee, on examination:
For License: N. E. Skinner, W. M. Wilson, T. A. Bowen.
For Deacon's Orders: J. D. Sibt, W. D. Ellis, H. E. May.
Elders Orders: J. M. Talkington, J. M. Thrasher, J. R. Edwards.
For Admission: W. B. Ricks, S. F. Brown, R. H. Grissett.
J. I. MAYNARD.

To MY DEAR BRETHREN: I am settled on two acres of land in the southwest suburbs of the city of Jonesboro. We have a comfortable little home all paid for by sacrificing some real estate we had in Monroe county.

My throat has not healed as I expected. It troubles me considerably yet. My general health is good and I have more strength to perform manual labor than I thought would be possible after over twenty years in the ministry. I work almost all the time. By the way, do you owe me some money? If so, will you please remit at once? I need it seriously just now. Please think a little about the settlement one, two, or three years ago and if you owe quiet your conscience by paying, yours truly,
FRANK RITTER.

Notice.

To the Preachers of the Arkansas Conference:

Rev. Aurthur Marston, Eureka Springs, Ark., is Treasurer of J. B. F. of Ark. Conference, and not Rev. Pierce Merrill. 'The Minutes' of conference have it wrong. Send all funds for the Board to Bro. Marston. Remember, the time is short until the meeting of the Gen. Conf., and send Delegates. Expense money to him at once, if possible. Several of our old preachers need help, and need it at once. Please, Brethren, raise money for them and send to Treasurer.

R. M. TRAYLOR.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 829 Powers' Block, Rochester, N. Y.

Personal.

Rev. W. W. Christie was a helpful visitor Monday.

Bro. G. W. Winters, of Traskwood, called Monday and renewed.

Rev. J. S. Hawkins, of Prescott, has been in feeble health for several weeks, but has filled his pulpit. He is now improving.

Some one wrote from Forest City, a letter for the paper, but no name was signed, and hence it goes into the the basket.

Rev. S. H. Babcock called at the METHODIST office Thursday. His daughter, Miss Emily, has gone to Greenwood, where she will teach music.

We call attention to the advertisement of the Central Printing Co. in this paper. We know these gentlemen personally. They do fine work and are reliable.

We have the wedding cards of McNamee Dowden and Miss Maude Frey, to be married at the First M. E. Church, South, in Little Rock, Wednesday, March, 9, at 2 o'clock p. m.

Prof. Hamil, representing the International Sunday-school Association, delivered two interesting and beneficial addresses in this city last Sunday at First Presbyterian Church at 3 o'clock, and at Winfield Memorial at night. At Winfield there was a very large congregation. Bro. Thornburgh presided, Dr. Hunter lead in prayer; Rev. Mr. Foreman, of the Third Presbyterian Church, read a scripture lesson. The singing was congregational and good.

ANNOUNCEMENTS.

FOR ATTORNEY-GENERAL.

THE METHODIST is authorized to announce Hon. J. B. Baker, of Izard county, a candidate for Attorney-General, subject to the action of the Democratic party.

THE METHODIST is authorized to announce F. M. Goar, of Pulaski county, a candidate for Attorney-General, subject to the action of the Democratic party.

FOR STATE TREASURER.

THE METHODIST is authorized to announce Hon. Thos. E. Little, of Sebastian county, a candidate for State Treasurer, subject to the action of the Democratic party.

FOR REPRESENTATIVE.

THE METHODIST is authorized to announce William Spading a candidate for Representative of Pulaski county, subject to the action of the Democratic party.

FOR COMMISSIONER OF THE BUREAU OF MINES, MANUFACTURE AND AGRICULTURE.

THE METHODIST is authorized to announce M. L. DeMather, of Pulaski county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Frank Hill, of Washington county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Hon. W. Y. Wadsworth, of Drew county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

THE METHODIST is authorized to announce Chas. T. Arnett, of Fulton county, a candidate for Commissioner of Mines, Manufacture and Agriculture, subject to the action of the Democratic party.

FOR SHERIFF.

THE METHODIST is authorized to announce W. M. Kavanaugh as a candidate for re-election to the office of Sheriff of Pulaski county, subject to the action of the Democratic party.

Our Bishops.

The fiscal year with our bishops will have ended May 1, and as Treasurer of the fund for their support we will then make our

A Mother's Misery.

The story of this woman is the every day history of thousands who are suffering as she did; who can be cured as she was; who will thank her for showing them the way to good health.

The most remarkable thing about Mrs. Nellie J. Lord, of Strafford Corner, N. H., is that she is alive to-day.

No one, perhaps, is more surprised at this than Mrs. Lord herself. She looks back at the day when she stood on the verge of death and shudders. She looks ahead at a life of happiness with her children, her husband and her home with a joy that only a mother can realize.

Mrs. Lord is the mother of three children, two of whom are twins; until the twins came nothing marred the joy of her life.

Then she was attacked with heart failure and for a year was unable to attend to the ordinary duties of the home. In describing her own experience Mrs. Lord says:

"I had heart failure so bad I was often thought to be dead.

"With this I had neuralgia of the stomach so bad it was necessary to give me morphine to deaden the pain.

"Sometimes the doctors gave me temporary relief, but in the end it seemed as if my suffering was multiplied.

"Medicine did me no good and was but an aggravation.

"I was so thin my nearest friends failed to recognize me.

"No one thought I would live.

"I was in despair and thought that my days were numbered. My mother brought me Dr. Williams' Pink Pills for

Pale People and the first box made me feel better. I continued the treatment and to-day I am well.

"When I commenced to take the pills I weighed 120 pounds; now I weigh 146 and feel that my recovery is permanent.

"I owe my happiness and my health to Dr. Williams' Pink Pills. My husband was benefited by them. I have recommended them to many of my friends and will be glad if any word of mine will direct others to the road of good health."

Dr. Williams' Pink Pills for Pale People have cured many cases of almost similar nature.

The vital elements in Mrs. Lord's blood were deficient. The haemoglobin was exhausted. She was unfit for the strain she was compelled to undergo. Her nervous system was shattered and her vitality dropped below the danger point.

A collapse was inevitable.

Dr. Williams' Pink Pills cured her by supplying the lacking constituents of health by filling the veins with blood rich in the requisite element of life. The heart resumed its normal action; the nervous system was restored to a state of harmony, and the neuralgic affection disappeared.

Dr. Williams' Pink Pills are sold by druggists everywhere, who believe them to be one of the most efficacious medicines the century has produced.



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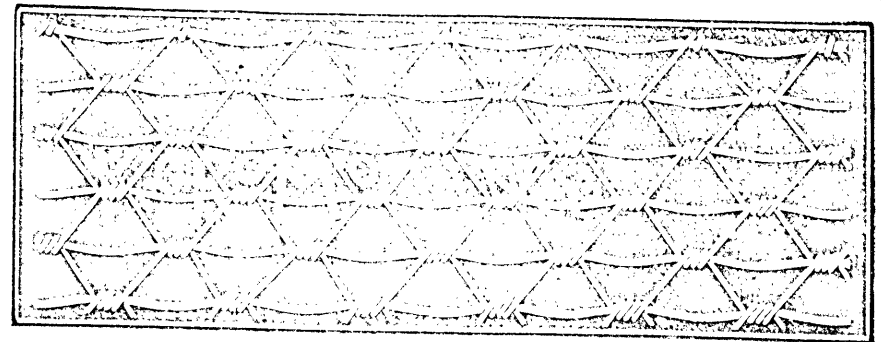


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8 Prize Chrysanthemums 25c 16 Fragrant Carnations 25c 15 Choice Flowering Begonias 25c
6 Fine Flowering Geraniums 25c 6 Hardy Scotch Fuchsias 25c 15 Packets Choice Flower Seeds 25c
8 Oriental Coleus 25c 6 Hardy Honeysuckle Plants 25c Any five 25c sets for \$1.00

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that will stand any strain and keep its shape through all kinds of weather, that animals cannot break down is the popular Kokomo Fence. There is a fence so easily and economically manufactured and so readily put up. The Kokomo Fence Co., Kokomo, Ind., who are the manufacturers of this machine have reason to be proud of their record for the year 1897. Their Steel King Machine took first premium at every State Fair; which it was exhibited where premiums were offered and hundreds of county fairs, and their business has increased over 200 per cent.

For circulars and complete information address Kokomo Fence Machine Co., Kokomo, Ind.

final settlement with them for this year and for the quadrennium. More money than we have in hand will be required to pay in full, and we appeal to the presiding elders and preachers in charge to replenish the treasury. The salaries are so small that if all were paid, it would even then be a marvel how our chief pastors maintain their families and defray their large traveling expenses. And if a deficit occurs they must be driven to

perform almost miracles of economy to get on at all. Brethren, please attend to the collection for the support of our bishops promptly, and send the money to the treasurers of your Joint Boards of Finance without delay.

BARBEE & SMITH, TREAS.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

GODFREY & THORNBURGH.

Christian Life.

The Tongue.

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek. "The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue—an early death."

Or sometimes takes this form instead, "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," Say the Chinese, "outstrips a steed."

While Arab sages this impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

—Southern Christian Advocate.

Opportunity.

I stood one morning on the shore
Where I had often watched before,
And waited for my ship;
A ship of dreams with snow white sails,
And priceless goods in heavy bales,
All freighted to the lip.

The days sped on; with strained eyes
Each hour I thought to see my prize
On the horizon's bar;
The countless fish boats came and went
No precious time on them I spent,
But gazed still out afar.

At length a vessel came in sight
And landward bore in royal might,
Me thought it was my own;
My idle dreams were coming true,
For nearer still the proud ship drew,
By summer breezes blown.

But vain my thought, away she turned
As all the daylight dimly burned
And vanished in the night.
All sad and weary in the dark,
I sought to gain a little bark—
They, too, had taken flight.

But in the strength of a new day
I found new craft upon the bay,
And with a humble heart,
I knew a tiny boat for mine,
And in a blessedness divine
I learn the fisher's art.

—Florence L. Snow.

Where Am I Wrong?

VI. Perhaps you spend too little time in communion with God through his word. It is not necessary to make long prayers, but it is essential to be much alone with God; waiting at his door; hearkening for his voice; lingering in the garden of scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity can compensate for the neglect of the still hour.

When you feel least inclined for it, there is most need to make for your closet with the shut door. Do for duty's sake, what you cannot do

as a pleasure, and you will find it become delightful. You can better thrive without nourishment, than become happy or strong in Christian life without fellowship with God.

When you cannot pray for yourself, begin to pray for others. When your desires flag, take the Bible in hand, and begin to turn each text into petition; or take up the tale of your mercies, and begin to translate each of them into praise. When the Bible itself becomes irksome, inquire whether you have not been spoiling your appetite by sweetmeats and renounce them, and believe that the word is the wire along which the voice of God will certainly come to you, if the heart is hushed, and the attention fixed. "I will hear what God the Lord shall speak."

More Christians than we can count are suffering from a lack of prayer and Bible study, and no revival is more to be desired than that of systematic private Bible study. There is no short and easy method of godliness which can dispense with this.

F. B. MEYER.

Good Tea and Bad Tea.

Shortly before Christmas the holiday shoppers in a large city grocery witnessed a little transaction which set them thinking.

A sleigh came jingling up to the door, drawn by a pair of handsome horses and with a coachman and footman on the box. A lady buried in warm furs was handed out and entered the store which was humming with Christmas activity.

Going to the tea counter, she called for a pound of cheap tea. The clerk looked up doubtfully, as if to ask whether he had understood her correctly.

"It's for a poor person in the country," the lady answered. "She would never notice any difference."

Hardly had the little parcel been tied, when a rather shabbily dressed man, with his coat collar up and his hands blue with cold, stepped up to the same clerk.

"I want a pound of the best tea in this establishment," he said. "It's for a poor thing down in the country. She probably never tasted anything real nice in all her life, but I want her to have some this Christmas." The clerk said nothing as he dived into the tea canister, and the woman said nothing as she passed out of the door, but it is to be hoped that the unconsciously given lesson took effect.—Ex.

Suppose we all, preachers and laymen, give to private exercises more time than we have been accustomed to do. Let us have a little while all alone with God, without book or ought to divert attention, thinking of him, and his ways and his works, of ourselves and all the range of duty, privilege and destiny. Let us have a longer time, with good books wisely chosen and faithfully studied. And let us each day find or make time for those private exercises which will uplift our souls and enlarge our horizons and inspire our lives and labors.—Southern Christian Advocate.

Little Rock Ice Co.,

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A TALE OF PIONEER DAYS.

CHAPTER IV.

THE CHIEF HAS HIS PLAN.

BY REV. ROBT. POYNTER.

Patrick was in truth in no haste to return home. Besides the danger of traversing the many leagues of wilderness back to the settlement, he shrank from the thought of engaging again in war with the Indians, a thing he could not honorably avoid if his people felt it necessary to defend their homes.

He had learned something of the elder woman, at the wigwam, and that she was the widow of a former chief of the tribe, who had received favors from the whites because of his friendship for them. Patrick's kindness to her son, Thayan, had fully won her heart—for the Indian is faithful to remember and requite a favor. The woman's name was Laola, "The Gentle One."

Patrick's name never sounded pleasant to the Indians, so they named him, as was their custom, the White Swan, and he went by this name all the time he was among the Indians. He was a sweet singer, and after his convalescence he would, after night-fall, sing some beautiful songs of the olden times, and for hours would thus entertain the young Indians. He was always kind to them and never noticed any of their seeming unkindness. Some of them did not like him, and Lulela knew it, and she was filled with apprehension of danger and always watched his maneuvers. His sleeping apartment was adjoining that of Layola, so that his slightest call could be heard, and he was certainly the most favored captive that ever ranged those forests. He was a good shot and a fine hunter. When they took him captive they brought his gun with them, and it chanced to be found in the same village where he was. He knew very well they would never consent to his taking his gun any more, so he thought to make the best of it, and gave it to Thayan. Thayan was very proud of the gift, and took the greatest care of it. After a month or two they would trust him out on short excursions in company with some of the young braves, but never out of sight of the wigwams.

Thandanega was their chief, a powerful man, who had made a great record among the Indians, and whites, too, for his valor and superior judgment in his war agreements with the whites. In almost every treaty, where the rights of the tribes were involved, this shrewd statesman of the forest came out best.

Thandanega saw in this young captive a prize, if he could only bring him into loyalty with the interest of the tribes. He had watched over him during his sickness with an interest that was astonishing both to Laola and the members of the tribe. Thandanega, the

chief, was just at that time planning an expedition, by which he hoped to become the possessor of a large scope of country along the banks of the Ohio river, and extending from the mouth of the Sioto, up near where Pittsburgh now stands. And if he could only trust the young pale-face he would be the most suitable person to carry out his designs. He was watching him closely, and on the evening of the stroll with the beautiful fawn, Thandanega sent for her to come to his wigwam, and when she was seated he said to her: "I see that the beautiful fawn keeps close to the side of the pale-face. Is she afraid he will flee, or does she find in this young warrior a pleasure that she cannot find in the braves of her own people?" Lulela was very much frightened for fear of having offended the great chief, and hesitated for an answer. But soon, collecting her wits, she answered the great chief with an air that put him entirely at ease: "Lulela finds in the young pale-face both causes for her watchfulness. Gentle Laola, my mother, loves the young pale-face, for his goodness in saving the life of Thayan and sending him back to us, and the young pale-face talks with the Great Spirit of our fathers, and hates a liar." "Does the young fawn believe all that the pale-face tells her?"

"The pale-faces are our enemies, and none of them can we trust." "Yes, great chief, but there may be some who are true to their word. When he could have killed my brother he saved his life. And is this not some reason to believe him?" "Yes," said the chief, "but he was found killing our braves, and it was only after all his people had left him that our warriors were able to subdue him, and then not until several of our bravest had fallen under his deadly arm. The pale-face is a foe that we must watch. If he should escape none can tell how many of our braves would go down under the young man's unerring aim. Now he looks calm as the white swan, but in the battle he soars and swoops upon our braves like the maddened eagle on the flocks of ducks. More than once I was brought face to face with this young brave pale-face. His tomahawk flashed like the lightning of death. We must not let him go. See to it, young fawn, that he does not deceive you, and at last take his flight over the mountains. I would like to know more of him, and I shall depend upon the beautiful fawn to keep a close watch upon him."

"Be at ease noble chief. The young fawn has reason to believe that the white swan will never leave without the consent of my mother, Laola. He loves her with the love of a son."

"Ah, is that all?" said the chief. "No, that is not all. He has promised to be a brother to Thayan and Lulela."

"Ugh," said the chief, "Brother! well, that will do. But be sure and keep watch on him and report all to me to-morrow at this hour. Come and let me know all that you find out. You may go." "Stay,

I will say to the young fawn that Thandanega is interested in the young pale-face, and would like to know that he would be true to the interests of his forest mother and sister."

"Pardon me," said Lulela, "But I would ask of the great chief that he give our young captive a fair test before deciding against him. I have no doubt that he fought desperately; but it was not because of his hatred for the red man, for he has spoken very kindly to me of the red man and seems to be in great sympathy with him, and has confessed freely that he thinks the red man oppressed by the whites, and craves the time when we will be at peace."

With this the conversation closed and the beautiful fawn went back to her own wigwam. Looking off to her right and toward the rising of the sun, she espied the form of the young pale-face sitting at the root of a large beech tree in deep and earnest meditation. Seeing she was undiscovered, she stood for a moment with her eyes fixed upon him, and with increased admiration, after the revelation that had been made of his bravery by the chief, Thandanega. As she stood thus meditating she would have been a fit subject for the artists' pencil. Her head slightly bent forward, the last rays of the setting sun playing with the shadows of the overhanging boughs, her hands clasped as if in prayer invoking the protection of the Great Spirit upon the young pale-face.

Lifting her eyes she saw something still further up the slope of the hill, about fifty yards away, that caused the blood to chill in her veins. There, crouched behind a tree, was also a watcher of the young man. It was one of the young braves, who, from the first had shown no liking for the young pale-face. She stood for a moment transfixed to the spot, then walked straight forward to the place where Patrick was sitting. As soon as he saw her he arose and joined her in the little path that led to the wigwam.

"Why does the White Swan sit alone?" she said, "Is he pining for the settlements of the whites? Is he getting tired of his home in the woods? The white swan had better not wander too far away lest he fall into the hands of an enemy."

(To be Continued.)

The Humble.

"For not he that commendeth himself is approved, but whom the Lord commendeth." If you are very pious, good and true, my dear reader, our Heavenly Father knows it as well as you, and don't doubt the human family will catch on. Instead of commending ourselves let us remember the Bible instruction: "After you do all I commanded you say we are unprofitable servants, we have done that which is our duty to do." Let us have, my dear reader, the commendation of God, and we shall be all right for both worlds.

J. F. ARMSTRONG.

Which Was Right?

Last winter while I was teaching school we had for a reading lesson one day the beautiful poem, found in our books under the title, "Remember."

There were four girls and one boy in the class. Their ages ranged from 9 to 16 years.

The poem begins:

Remember, child, remember,
That God is in the sky,
That he looks down on all you do
With an ever watchful eye.

When the last stanza was read,

Remember, child, remember,
And love with all your might,
The God that watches o'er us,
And gives us each delight,
Who guards us ever through the day
And keeps us in the night,

I asked the class if they thought we needed God's help more in the night than in the day. The four older ones in the class said: "We think his help is needed most in the night, because we are then asleep, and cannot care for ourselves." "Very well," said I. Then coming to the youngest in the class I said: "Annie, what do you think about it?" After a moment's pause she said: "I think we need God's help more in the day. When we are asleep we do no evil, but when we are awake we are likely to do wrong. Then it is we need him to keep us right." These little people had been attending Sunday-school.

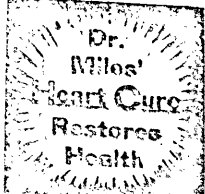
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BUCKNER CIRCUIT.

Last night, Feb. 9th, we closed an excellent fourteen days' revival at Buckner. We were assisted the first week by Rev. W. W. Nelson, who did efficient work, preaching with great earnestness and power. While we were gone to quarterly conference, Bro. Dufur (Methodist Protestant minister) took charge of the meeting and held the fort well. Eternity alone can reveal the exact results of the meeting; the church was greatly revived, and we believe there were at least fifteen conversions, all young people and children; seven accessions on profession of faith. Some of the children will join the Baptist Church.

Our Baptist friends gave us their hearty co-operation and much valuable assistance, and now we are willing to divide the spoils with them.

Several days the public school was dismissed at 11 o'clock, and 144 pupils, with their teachers, marched over to the services; the merchants closed their doors, and everybody seemed to enjoy the meeting. We had a fine congregation till the very last and closed the meeting with eight penitents in the altar, whom we hope will yet be saved.

There are no better people than the people of Buckner. In fact, all over the work we have an excellent people to serve. We are entering upon the second quarter, and are planning and working and praying for a successful year.

Yours for the Master,
J. J. MELLARD.

SULPHUR ROCK CIRCUIT.

DEAR DR. GODBEY: The lines have fallen to us this year in pleasant places. The people have received us kindly and housed us properly and comfortably in their own parsonage property and provided amply for our temporal wants. In the beginning they pounded us abundantly, of the best in the land, and the pounding did not stop with the beginning, but it continues from time to time, to remind us of the kindness of the hearts of the people from all parts of the work towards their servant in the Lord. God bless all such good people.

Our first quarterly conference was held the 5th and 6th of this month. Bro. Brooke, our presiding elder, was with us and preached four good sermons to the delight and profit of our people. The assessments were made to the satisfaction of all parties concerned. The collections also were good. Our three local preachers, viz: Bros. Best, Wayman and Morris, are doing noble work. Since we came to the charge we have laid the foundation for a new church and have the frame work and weather-boarding up. The house, when completed, will have cost about \$600. We expect to be able to organize a W. P. & H. M. Society right soon and do some good work in that line. Oh, for more of the spirit of Christ, as possessed by Miss Helm, among

all our ladies. Christ was a carpenter, a home builder, and a Savior of the lost. Pray for us.
Cordially, W. F. WALKER.

FORDYCE, ARK.

Dear Dr. Godbey: We have finished up two months of the conference year. We have received 14 members into the church. Our Sunday-school and League are both large and growing. Bros. Clary and Higginbottom are the right men at the right place as leaders in these important places. We have the Woman's Foreign Mission, Home Mission and Parsonage, Young People's and Juvenile Societies. All four of these societies are doing good work. Our congregations have grown until we will soon have to "swarm" or build. This is a good place. No grass need grow under the preacher's feet. My people all seem hopeful of a good year. If there is a united effort and faith in Christ there will be a great upward move. We are repairing, fencing, painting and seating our training school building. We expect to spend \$800 on the house and grounds by the first of June. The school is in a better condition than ever before. We have a fine class of students. The enrollment is large, but still they come.

Our first quarterly conference was Sunday and Monday last. Bro. Moore is a favorite here and had a good hearing. I was glad to report the quarterage very well up, and a very large per cent. of the general collection in cash and subscription. Our motto this year is the assessments shall be the minimum. We are planning and praying for a great revival.

R. W. McKAY.

Feb. 23, 1898.

Quarterly Meetings.

N. B.—Henceforth the Quarterly Conference notices will be published but one time. Please clip for future reference.

PRESCOTT DISTRICT, second round, J. H. Riffin, P. E.
March—Hope, 5, 6; Lockesburg, 12, 13; Mineral Springs, 19, 20; Bright Star, 24; Fulton and College Hill, 25-27.
April—Richmond, 2, 3; Rocky Comfort, 6; Chapel Hill, 9, 10; Nashville, 16, 17; DeAnne, 18; Washington, 19; Prescott, 23, 24; Emmet, 30, and May 1.
June—Carolina, 4, 5; Center Point, 11, 12; Spring Hill, 18, 19.
District Conference at Hope, June 22-26.

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WEEKLY WORDS FOR WOMAN'S WORK.

There are days when a verse of scripture comes to us on the wings of early morning, and will not leave, nor be put aside. Probably not one but has thus had a line from God's word stamped and woven into the passing hours. Not always do we listen to the unhidden voice, nor take it to heart as holding a lesson and a leading. Words of the Master sometimes startle us as though we had heard his very voice. The notes linger with us. "Woman, great is thy faith, be it unto thee, even as thou wilt." Did this most sweeping of all promises ever stand suddenly before you, enveloping you as a shield and banner from the great King? Under its inspiration have you not lost all sense of fear, realizing the pledge of omnipotence and rejoicing in the mercy which hath given so broad a standing to those who love his will? Another solid announcement sometimes shivers in our hearts. We waver at the fullness of its meaning, "I can do all things through Christ

who strengtheneth me." Can this be possible, or has the divine page overdrawn the reservoir of strength? Ah, beloved, these things might overwhelm us in their magnitude, except that we know that we are not required anything beyond what great faith, great love and great obedience may easily bring to pass through Him. "If there be first a willing mind it is accepted according to what we have, and not according to what we have not." Herein is comfort. Only let us be very sure against counting ourself to have no talent, when too late we may find ourselves adjudged to condemnation for having wasted our Lord's trust.
L. A. H.

W. P. and H. M. Society.

The annual convention of the Little Rock Conference Woman's Parsonage and Home Mission Society will be held in Hot Springs April 28 to May 2.

Every auxiliary is urged to send a delegate with full report of work accomplished and monies raised for connectional and local work during the fiscal year ending March 1.

District secretaries are also requested to bring reports for the year.

On Sunday afternoon, May 1, a memorial service will be held in honor of our members who have "fallen on sleep" during the year. Our programme is not yet completed, but we will have interesting discussions and papers on the various branches of our work. We shall have two sermons and addresses from able and distinguished ministers of the Methodist Church.

This assembling together of home mission workers will be profitable to us all, and we anticipate a delightful sojourn with the hospitable friends of the far-famed city, Hot Springs.

Our fiscal year closes March 1. Let every auxiliary, who has not done so, please send in reports and dues for this last quarter immediately.

We already have good news from various points, and are grateful to our earnest and prompt co-laborers.

We have many reasons to feel encouraged, and we begin our new year with thanksgiving to God, who has accepted and prospered our united efforts, so that we know our labors have not been in vain.

Sincerely,

Mrs. W. H. PEMBERTON,
Cor. Sec. L. R. Conf. Society.

Missionaries in the Klondike.

Midland Christian Advocate.

The story of two missionaries of the Presbyterian Church who went to the Klondike last spring illustrates the difficulties to be encountered in such pioneer work in Alaska. A letter written December 21, by Rev. Mr. Young, speaking of Dawson City, says:

"I found a newly erected two-story house belonging to a saloon-keeper which he offered to let on these terms: The large room on the first floor, one month for \$100 in advance, or the whole house (there are six 8x10 rooms in the

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upper story) until May 15, seven months, for \$850, giving five days to raise the money. Well, I prayed and called on several friends. I got the \$100, which secured the room for the next Sunday. I advertised and had a nice meeting; attendance, 50; collection, \$10. Then I arranged to sublet the upper rooms at \$20 per month, each. They are little, rough, cold, unfurnished boxes, but were eagerly snapped up the first day. I got the renters to advance all they could and borrowed the rest from the gold commissioner, Mr. Fawcett. At the expiration of five days I paid the other \$750 and got the lease of the building."

But there were troubles ahead. On the 21st of November one of the lodgers came home filled with whiskey. Although candles were worth \$1.50 each, he lighted one and then kicked it over. The building was burned to the ground. The luck of the missionaries had aroused the miners, however, and gold was forthcoming in paying quantities. Mr. Young argued for and won the observance of Sunday in the camp, and the "opera-house," which had been used for other purposes on that day, is now the church.

Married.

PHILLIPS-TRAVIS — In Cotton Plant, February 19, Mr. Albert Phillips and Miss Nora Travis, Rev. A. M. R. Branson officiating.

STRICKLIN-BLACKWELL—At the residence of the bride's father, near Grays, Ark., January 26, by Rev. A. F. Skinner, Mr. H. L. Stricklin to Miss Mamie Blackwell.

SIMPSON-NEAL—At the residence of the bride's mother in Dover, Ark., February 21, Mr. Wm. M. Simpson to Miss Addie Bell Neal, Rev. S. C. Vinson officiating.

TAYLOR-WEBB—Rev. L. F. Taylor, of Beebe, Ark., to Miss Cora M. Webb, at the residence of Rev. J. A. Pemberton, by Rev. J. A. Pemberton, February 1, 1898.

LEVESQUE-TAYLOR—At the residence of the bride's parents in Cherry Valley, Ark., February 16, Mr. Willie Levesque and Miss Rachel Taylor, Rev. J. M. Williams officiating.

LATHROP-MASON—At the residence of the bride's parents in Ward, Lonoke county, Ark., Feb-

ruary 13, Mr. Leroy Lathrop and Miss Nellie Mason, Geo. Wilkin-son officiating.

DAVIS-COBBS—At the Methodist Church in Forest City, Ark., February 16, Mr. G. E. Davis, of Wynne, Ark., to Miss Anna Lee Cobbs, of Forest City. A. E. Holloway officiating.

MARTIN-CHILDS—At the residence of the bride's father, in Bradley county, February 17, Mr. M. B. Martin to Miss Minnie Childs, both of Lanark. S. W. Rainey officiating.

JOHNSON-HARRISON — February 16, 1898, at the residence of the bride's father, Rev. S. I. Harrison, Mr. J. B. Johnson to Miss Kittie Harrison, all of Iona, Ark. Rev. Z. W. Lindsey officiating.

ELLIS-WARFIELD—At 4 p. m. Sunday, February 20, 1898, at the Warfield Hotel, Wynne, Ark., Mr. Sam Ellis, of Marianna, to Miss Nettie Davis Warfield, of Wynne, Rev. J. B. McDonald officiating.

DEENER-GREGORY—On February 23, 1898, at the beautiful residence of the bride's father, Rev. H. T. Gregory, by Rev. G. A. Dannelly, Mr. J. Hicks Deener to Miss Nolah Gregory. All of Searcy, Ark.

WILSON-WILLIAMS—February 8, 1898, at the residence of the bride's mother, near Black Rock, Ark., Mr. Claude Wilson, of Springdale, Ark., to Miss Mattie Williams, of Black Rock, Rev. W. M. Wilson officiating.

Prof. J. H. Hinemon, of this city, in response to the numerous calls made upon him, has declined to become a candidate for State Superintendent of Public Instruction. Prof. Hinemon would make an excellent State Superintendent, but at present has a more profitable position as superintendent of the Pine Bluff Public Schools. It is a notorious fact that the salary attached to the office of State Superintendent is entirely inadequate to the service or the position. It pays less than many of the superintendents of the city schools throughout the State receive. While Arkansas has been exceedingly fortunate in securing good and capable men in the past for this position, we doubt if the State will continue to do so unless the salary of the office is raised.—Pine Bluff Graphic.

Contributed.

Use of Tobacco.

Dear Dr. Godbey: When I asked you if you would publish an article on the use of the tobacco habit, you said "something short, sharp and to the point."

CIGARS AND TOBACCO.

The tobacco habit may appropriately, and with strict justice, be described as a relic of barbarism. It was copied and adopted from the vicious and ignorant savages, who lived in the West Indies, where they were discovered by Columbus. So universal and so popular has the use of this article become, that to take any decided stand against it, and proclaim the facts in regard to it, requires an unusual degree of moral courage. It is easier, by far, to keep silence and float quietly with the current, even of a river so extremely filthy.

There are very many now, who will freely acknowledge everything that can be said against the pernicious effects of this baneful drug, yet will inculcate a far different doctrine by their example. They will affirm, unequivocally, that the use of tobacco is disgusting to the moral nature, as well as injurious to bodily health, and yet, in the presence of the very audience where they have borne this sweeping testimony, will continue the practice, smoke and puff, chew and spit, snuff and sneeze, as if it were perfectly proper and becoming. There is no narcotic of ancient or modern times which has been so extensively used, and no drug about which there exists so great diversity of feeling and opinion, both among the people generally, and the members of the medical profession. While the use of alcoholic beverages is very generally looked upon as debasing, and often exposes the individual to social ostracism, most persons will condone the offense of tobacco. Many individuals imagine that they possess some pent-up nervous energy, a deranged mental wrong, which tobacco serves as a safety-valve to benumb or goad into normal conditions. In this way it has gained some degree of toleration, and even of public approval. The habit must be regarded as one of the greatest evils of the age. I do not except alcohol, even with its long, murderous record. The use of tobacco is worse than alcohol because it is more general, because its moral status is considered as higher, and because its pernicious results are more gradual and less obvious to view.

Tobacco stimulates as well as acts as a narcotic on the brain, hence the youth that uses tobacco fails to make the progress in school that the youth does that never uses tobacco. So you will see the girls of our schools leave the boys in the classes.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Troches" have remarkable curative properties. Sold only in boxes.

Our Church at Home.

WALDRON CIRCUIT.

Dear Dr. Godbey: We send you a few notes from Waldron. Our first quarterly conference embraced last Saturday and Sunday. Bro. S. Anderson, our much-loved presiding elder, was with us, looking after every interest of the church. He did some of his best preaching, greatly to the satisfaction of all who heard him. It was no mistake in sending Bro. Anderson to the Fort Smith district, for he certainly is the right man in the right place. He does his work at the time and in the right way. Our reports were reasonably good. The spiritual state of the church is not what it ought to be—plenty of room for large improvements.

But we are hopeful and moving forward in the line of duty, expecting good results. We are still pressing the claims of the ARKANSAS METHODIST upon our people. Pray for us. Yours in the work,

JOHN C. SHIPP.

Feb. 23, 1898.

KINGSVILLE, ARK.

Dear Methodist: On account of bad weather we were delayed some time in getting moved to our work; however, wife, baby and I came ahead and were domiciled in the hospitable home of Bro. Armstrong, where we remained for a week. On Christmas Eve we moved to the parsonage, where we are comfortably and pleasantly situated. After our arrival we were pounded by the good people of Kingsville. A kinder, more generous-hearted people cannot be found. They do not forget that they have a preacher to support. We are, you might say, pounded every few days, from some part of the work. Some time ago a good old mother in Israel, seventy-four years old, walked a mile and brought us a large ham. We have seven appointments, and find there is much work to be done. We are praying for, and hopeful of, a good year.

The METHODIST is not circulated among our people as it should be. We expect to secure several new subscribers soon. Yours in the work,

W. M. FINDLEY.

Feb. 11, 1898.

Over-Exertion of Brain or Body.

TAKE HORSFORD'S ACID PHOSPHATE.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

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A Famous Book Free. See Offer.

SAMANTHA at SARATOGA

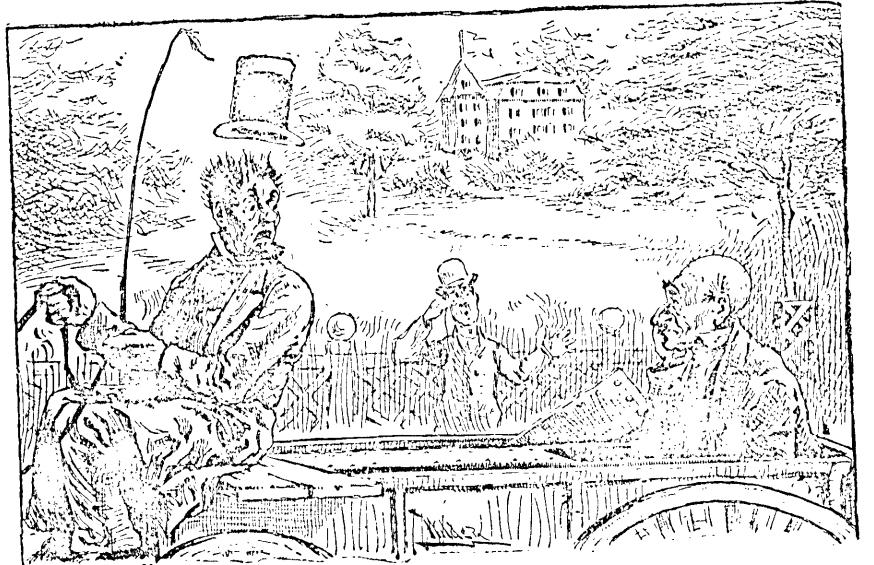
A Copy Free to Every Subscriber.

By Josiah Allen's Wife (Marietta Holley).

A Copy Free to Every Subscriber.

SPECIMEN OF MISS HOLLEY'S HUMOR.

"A few days after this, Josiah Allen came in, and sez he, 'The everlastin' spring is the one for me Samantha! I believe it will keep me alive for hundreds and hundreds of years.' Sez I, 'I don't believe that, Josiah Allen.' But Josiah kep' on, for he was fearfully excited. Sez he, 'Why, the fellow said, there waz a old man who lived right by the side of this spring, and felt the effects of it inside and out all the time, it wuz so healthy there. Why the old man kep' on a livin', and a livin', till he got to be hundred. And he wuz kinder lazy naturally and he got tired of livin'.' He said he was tired of getting up mornin's and dressin' of him, tired of pullin' on his boots and drawin' on his trowsers, and he told his grandson Sam to take him up to Troy and let him die."



"Wall, Sam took him up to Troy, and he died right away, almost. And Sam bein' a good hearted chap, thought it would please the old man to be buried down by the spring, that healthy spot. So he took him back there in a wagon he borrowed. And when he got close to the spring, Sam heard a sithe, and he looked back and there the old gentleman wuz a sittin' up a leanin' his head on his elbow, and he sez, in a sort of a sad way, not mad, but melancholly, 'You hadn't ort to done it, Sam. You hadn't ort to. I'm in now for another hundred years.'"

She takes off follies, flirtations, low neck dressing, duds, pug dogs, tobogganning, etc.

OPINIONS OF NOTED CRITICS: "Exceedingly amusing."—Rose E. Cleveland. "Delicious Humor."—Will Carleton. "So execrably funny, we had to sit back and laugh until the tears came."—Witness. "Unquestionably her best."—Detroit Free Press. "Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman

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\$10,000 cash was paid for the copyright of this work, and until recently it was sold at \$2.50, but lately to put it within the reach of everybody it has been published in somewhat cheaper form. It is exquisitely bound in cloth, printed from new type, and on fine paper.

Our Offer

We will (for a limited period), mail, postage paid, a copy of this wonderfully funny book absolutely free to every person sending us \$1.50 for one year's subscription. Old subscribers sending for another year's subscription will also receive the book. If you want it send at once.

TEARS & TRIUMPHS, No. 2

This new song book, just from the press, is destined to be a leader on the market. It is by the authors of "Tears and Triumphs, No. 1," which in a little over two years has reached a sale of about 120,000. We can furnish both books. The No. 2 has been edited with religious care and great labor, and those who have examined it thus far concur in the opinion that it has no superior (if an equal) on the market. Such songs as 'It is Burning Still Today,' 'Halleluiah equal), 'Consecration' (which has sold thousands of copies in sheet form), 'The Great Judgment Morning,' 'The Wanderer,' 'Never Alone,' stir the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick Keiffer, McIntosh, Tillman, W. W. Williams, Lincoln, Blake, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E. Perkins, Rev. J. E. Rankin, and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Orders received for 5,000 before it came from the press.

Prof. Geo. E. Kersey, teacher and composer of music, writes: "I have carefully examined the advance sheets of 'Tears and Triumphs, No. 2,' and have no hesitation in pronouncing it, in advance, the best now on the market for camp-meetings, revivals, church and home worship."

Buy it for your home, supply your Sunday-school, introduce it to your prayer meeting, have it used in your revival meeting.

Round Notes or Shapes. Be Sure to state which is preferred.

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Muslin, " 20c. " " " " " " 16

Cut this out of the paper and make your order on it.

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Write Godbey & Thornburgh about an agency.

"HARP OF LIFE"

At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

FIELDING: W. N. Fielding was born in Lownders county, Miss., November 23, 1827, departed this life from his home in Grant county, Ark., February 8, 1898. As a member of the church he was true and faithful, as a husband, kind and cherishing, as a father, loving and devoted, as a neighbor true and helpful. The church at Carmel has lost one of her best members. We are no more to hear his songs and shouts on earth, but up in heaven we will meet again. We pray God's best blessings upon his devoted wife and children.

W. C. ADAMS.

Sheridan, Ark., February 17.

STUCKIE: D. N. Stuckie was born in Mississippi, in the year 1830, married to Miss Jane Gilbert when a young man, moved to Arkansas in 1880 and departed this life February 1898. He leaves a wife, six children and a large number of friends to mourn his absence. Bro. Stuckie was a member of the Methodist Church, of long standing. When the end came he expressed a willingness to go. I would say to those dear ones, "weep not as those who have no hope, but live faithful in the discharge of your religious duties, and after awhile when life is over you will meet your loved one again in the sweet bye and bye."

J. A. PARKER.

Emmet, Ark., February 15.

GREAR: Hattie Grear, infant daughter of Joe and Hattie Grear, was born at Horatio, Ark., August 28, 1897, and died February 9, 1898. The child's mother died when it was two months old. It was the affection and great pleasure of its mother's father's home. It was taken with tonsillitis, which proved to be more than the bright little darling could bear. The great friend of children stooped down and took the little one in his arms and walked away with it into the bower of eternal summer. Loved ones, weep not for this darling babe, Jesus and its dear mother can care for it better than you could. He has taken the little one unto himself. It will never suffer more.

"I take these little lambs," said he, "And lay them in my breast; Protection they shall find in me, In me be ever blest."

J. A. PARKER.

Emmet, Ark., February 19.

COLLUM: Mattie M. Collum was born September 22, 1866, was converted at Marshall, Searcy county, Ark., in 1887, under the ministry of the Rev. J. M. Cantrell, was received into the M. E. Church, South, at Pleasant Hill, by Rev. H. T. Gregory, was married to Bro. J. W. Collum November 7, 1887, and departed this life in Independence county, Ark., January 18, 1898. In this brief life there was much that, as to earthly record, will forever remain unwritten. She had known affliction and bereavement. Three children sleep in St. James cemetery, while she rests at Pleasant Valley beside the little one that had preceded her but a few days. Under circumstances the most trying, she always seemed cheerful. She was perfectly conscious of her approaching dissolution, and expressed herself as walking the golden shore. She leaves the deeply afflicted husband, three children, father, mother, brothers and sisters, with many others, to whom we confidently offer the consolations of that gospel, whose author has promised to be nearer than a brother.

F. M. SMITH.

Cushman, Ark., February 19.

FOWLER: Hardy Fowler was born April 20, 1824, in Calloway county, Ky. He was married to Miss Sarah Dockins March 20, 1837, and was converted in

September, 1843, and at the same time joined the Methodist Episcopal Church before the division of the church. In the division he went with the M. E. Church, South. He was baptized by Jacob Mathis. In 1852, 1853 and 1854 he was class leader of the Hopewell Church, Trenton circuit, Memphis Conference, Tenn. During that time he saw many conversions, among whom was one man who was over 80 years old. He was licensed to exhort in 1855 and preached his first sermon that night. He was licensed to preach the following June of the same year. He has been a faithful servant of the Lord, and has baptized many souls into the church, solemnized matrimony between 111 couples, preached over 100 funerals, besides hundreds of other sermons. But his work is ended, his labors have ceased and he rests with his reward. He has answered to many a roll call here on earth, but Sunday morning at 7 o'clock, February 13, he answered to the roll call of heaven. And like a weary traveler he sat down beneath the shadow of the rock, Christ, the Lord. "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

L. D. RAY, P. C.

CORNELIUS: A. M. Cornelius was born September 23, 1837, and died January 3, 1898. His mortal remains were laid to rest with the usual Masonic services by his brethren on January 4.

Whereas, the intimate relation long held by our deceased brother with the members of this lodge render it proper that we should place on record our appreciation of his service as a Mason and his merits as a man. Therefore, be it Resolved, That Bluffton Lodge No. 123, of F. & A. Masons, that while we bow with humble submission to the will of the Most High, we do not the less mourn for our brother who has been called from his labor to rest.

Resolved, That in the death of A. M. Cornelius, this lodge loses a brother who was always active and zealous in his work as a Mason, ever ready to succor the needy and distressed of the fraternity, prompt to advance the interest of the order, devoted to its welfare and prosperity, one who was wise in council and fearless in action, an honest and upright man whose virtues endeared him not only to his brethren of the order, but to all of his fellow citizens.

Resolved, That this lodge tenders its heartfelt sympathy to the family and relatives of the deceased brother in this their sad affliction.

Resolved, That the lodge be draped in mourning, and that the brethren wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be entered upon the minutes of this lodge, and a copy be sent to the ARKANSAS METHODIST with request to publish.

D. G. SMITH,
A. G. PATTERSON,
F. A. ROUSAVILLE,
Committee.

SIMS: Mrs. Martha A. Sims (nee Dooley), was born in Murray county, Tenn., March 3, 1826. At the age of 12 years she moved with her parents to Tippa county, Miss., where the family remained one year, and moved to Lafayette county, Miss., where she was married to Mr. H. J. Sims, May 7, 1845. and moved from there to Ashley county, Ark., in the fall of 1848, where she lost her husband by death January 23, 1875. She remained at the old home until all her children were married but one, after which she spent much of her time with her children. She died at the home of her granddaughter, Mrs. Nora Wheeler, in Caddo Parish, La., November 14, 1897. She was converted when young, and joined the M. E. Church, South, of which church she continued a faithful member until called to the church triumphant. It was our happy privilege to have her with us for six successive summers. (Mrs. Crowson being her youngest daughter.) A purer, sweeter spirited, smoother tempered woman we have never known. She loved the church and its services. The ARKANSAS METHODIST was her favorite paper. She was very unassuming, rather reserved in her nature, but

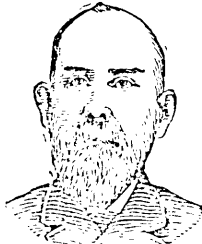
Free Medicines

To those who suffer from Catarrh, Consumption, Bronchitis, Deafness, Asthma, or any diseases of the Lungs, Nose, Throat and Ear.

This great curative remedy, is known as the Sana-Cera Cure, and has cured hundreds of cases that were pronounced hopeless.—It will cure you.

A Prominent Physician Testifies.

DR. JAMES KENDALL, of E. Bonne Terre, Mo., states that he has been a sufferer of Catarrh and Deafness for a great many years, so much so that it seriously interfered with his practice; but after taking the Sana-Cera Cure three months was restored so that he can do any amount of work and can hear better than ever.



MR. J. H. MARSHALL, Ex-Postmaster, Bayard, W. Va., writes: I have suffered from childhood with Catarrh, Indigestion and various complaints, until I became despondent and on the verge of insanity, but thanks to your skillful treatment I am restored to perfect health and feel like a new man.

A Fair and Intelligent Lady Speaks.

MRS. J. A. DUVALL, Warrenton, N. C., says:

"Anyone to see me 3 months ago and see me now would not take me for the same person. Now after three months treatment my Catarrh, Bronchitis and Deafness is cured, and my entire nervous system is restored; I am more fleshy than ever in my life; I verily believe I would have died if it had not been for you, as I was rapidly running into Consumption."



MR. HENRY BAILEY, Greensboro, Ind., states that he was subject to Catarrh, Bronchitis, and very deaf for many years. In one month gained 18 pounds, and can now hear the clock tick for the first time in many years.

MISS LILLIE FRUSH, a charming young lady of Elwood, Ind., she was thought to be in the last stages of Consumption and was given up as a hopeless case. She says: "Before the end of the first week my cough got better and I began to eat and gain strength. By the end of the first month I gained in weight and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

Dr. Beatty guarantees a positive and permanent cure for all the above diseases to those who seek his aid and follow his directions.

Medicine for Three Months Home Treatment Free.

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, Dr. Beatty will for a limited time, prepare sufficient medicine for 3 months treatment free.

Send a description of your trouble, name and P. O. address at once, or write for our "Question Blank," and prompt attention will be given you free. The Sana-Cera Cure is prepared specially to suit each individual patient.

Address Dr. Marshall Beatty, Dep't B, 125 W. 12th St., Cincinnati, O. Dr. M. Beatty has an enviable reputation for ability in his profession, and will not promise what he can not carry out. We advise our readers to write to him.—Christian Standard.

her life was unspotted. And though unconscious for several days before her death, and during all her illness said nothing of her future, yet we are sure she was ready for the summons when it came. And now that our dear mother is gone, and we shall see her no more on earth, we look forward with bright anticipation to the re-union on the shores of life eternal.

W. M. CROWSON.

If the Baby is Cutting Teeth.

Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures colic, and is the best remedy for diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

It costs no more to order Sunday school literature, books, etc., through the Arkansas Book House than from Nashville. Then why not patronize home? Address for anything in the Sunday-school line, Godbey & Thornburgh, Little Rock, Ark.

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No. 00 Single Buggy Harness, Hames, 1 1-4 inch Trace, 3 1-2 inch Saddle, 12 50

No. 25 Single Buggy Harness, Single Trace, 1 1-2 inch, 1 1-2 inch Saddle, 15 50

Double Buggy Harness, \$15 to \$25; Wagon Harness, \$15 to \$30; Ladies' Saddles, \$3.75 to \$20; Men's Saddles, \$3.50 to \$20. Orders by mail promptly attended to, and satisfaction guaranteed.

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THE ARKANSAS METHODIST.

WEDNESDAY, MARCH 2, 1898.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter.

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State *** This organ of the Methodist Episcopal Church, South, is credited with a circulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

What of Advanced Thought?

What of the advance thought, or higher criticism that is troubling the ecclesiastical and theological waters just now? Is it helpful to the average Christian, or does it tend to bring men to Christ? I fear not. Will it strengthen the faith or confirm the hopes of any? Or will it be a greater inducement to sinners to seek Christ, if it turns out that Moses was not inspired to write the history of the children of Israel? Or that Matthew, Mark, Luke and John needed no inspiration to write the life of Christ? Will the agitation of this question be a friend to grace to help us on to God? This question should be pressed home to the hearts of those theological knights, who stand with unsheathed and uplifted sword to strike down the time-honored faith of God's children, and the teachings of the church for at least 3,000 years. We do know that holy men of old wrote and spoke superhuman things, and that they gave us the thoughts and words of God as they received them from him, and that through them we have the voice and words of Christ, and if we will hear his voice and follow his teachings we shall be saved. All of our homiletic, or sermonie productions should focalize this thought and press this fact home to the hearts of men, and these should be backed by the strong bulwarks of our theology, the high towers of our faith and the strength of consecrated lives.

What use has Christ for a ministry, or a church, in the world that does not bring wayward men and Christless women to his fold? It has no utility, it is not ornamental, it is thenceforth good for nothing but to be cast out and to be trodden under foot of men. While I muse the fire burns, my hand drops to the hilt of the sword of the spirit, I bound forward to strike through the powers of darkness and rivet conviction upon the conscience of men and sever the cords that bind them to this lower world and set their captivated spirits free in Christ Jesus our Lord. This thought of human salvation through Christ, like a pyramid, overshadows every other thought in revelation, and stands out in bold relief upon every page of gospel truth. Like a sea of glory it spreads from pole to pole, and lifts its crescent waves of

BABY HUMORS

Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood.

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BABY BLEMISHES Prevented and Cured by CUTICURA SOAP.

truth and presses them to the lips of dying men. What have we to do as messengers of Christ but to bear the messages of his love to dying men and warn the impenitent and hard-hearted of the on-coming judgment and impending dangers of a godless life. What if part of the Bible is uninspired history, we know that God is in it all, for we see his foot-prints and the impress of his divine hand in every bleeding bird and struggling beast on Jewish altars slain. We feel the heart throbs of Christ. In every prophetic utterance and poetic strain we hear the music of a Saviour's voice.

On every historic page is recorded his deeds of love and his wonderful works towards the children of men. It may become satisfaction to the critics to know that the fathers were mistaken about all Scriptures being given by inspiration, but that it will tend to the knowledge and glory of God cannot be affirmed. Paul understood that all Scripture was given by inspiration of God, and so wrote to Timothy. Now it seems to me there is but one question for us to settle, and that is, what is Scripture? If any of the books held to be canonical by the church are not canonical, then they are not Scripture. Now, if all of these books, and the contents of these books are genuine and authentic, then they are Scripture, and their inspiration follows as a logical conclusion from the premise laid down by St. Paul. The beautiful harmony of thought, doctrine and purpose that pervade the Bible is strong evidence of its inspiration as a whole.

When we read it we should read it with authority, when we preach it we should preach it with authority; we should never speak of it in an apologetic way. It seems to me that the Christian world is trying to apologize for some of the teachings and injunctions of the Bible, as if our Lord was an austere man. It needs no apology for its existence or teachings. It is the highest authority in the world; it is the arbiter of all of our difficulties and the solution of every moral, ethical and religious problem; to it should be referred every thought, word and act of life. It is the protector of nations, the champion of individual rights and liberties, the safeguard to virtue, the light of the home, the way to Christ and heav-

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en. It is more racy than McCauley, more lofty in diction than Milton, softer and more pathetic in poetic strains than Longfellow.
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